Volume XI Chicago, Ill., September, 1934 Number 6

The Liberalist

THE BEAUTIFUL

God, Thou hast made the world so beautiful; a flock of birds on pinions fleet and strong, then—as though it were not enough to soar—gave to them song :: God, Thou hast made the world so beautiful; a bower of green with roses gay abloom, then—as though it were not yet enough to grow — gave them perfume :: God, Thou hast made the world so beautiful; a million beings, souls their priceless gem, then — as though it were not yet enough to live — gave love to them.

—Theodocia Pearce.

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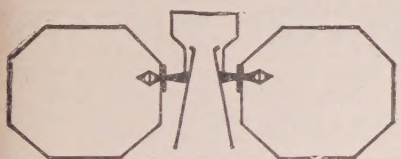

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THE LIBERALIST

Preston Bradley ..... Editor

Grace Thayer Bradley ..... Associate Editor

Volume XI Chicago, Ill., September, 1934 Number 6

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OPENING SERVICE

Sunday, September 16th, 10.45 A. M.

Hear

PRESTON BRADLEY

on

"THE NEW ERA VS. THE CONSTITUTION"

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MEDITATION

"Infinite and Eternal, it is with a strange mixture of emotion and thought that we approach the tabernacle of the most high on this morning. The week has been so strained, vicissitudes have been so unprecedented, a world in such a strange state and fury, suffering man and beast, vast areas under the blinding, blinding, blinding sun, drouth and the broiling sun, hungry and thirsty animals, and the world hesitant and wondering and a strange psychosis setting down upon mankind. We recognize all this this morning as a direct challenge. We do not pray for rain, we pray for the character that will prevail in rainless days. We do not ask for the interference of law, the law of a cosmos that is operating without our thought and without our control, that not one law can be changed and not one jot altered of the processes of the cosmos. Whether the sorrows, economic tragedy and physical disaster that faces our people with a strange restlessness of those who toil and a stranger forgetfulness of those who hire, with disappointments, and all these factors, we ask for courage, Lord, that is all. We would ask for strength that in the face of every difficulty and sorrow and challenge of Nature and of men, we can affirm our own divinity in relatedness to the Heart of the Everlasting. That is our prayer.

We do not have to beg with thee to do that which thou wouldst do, in the language of thy beautiful son, thou knowest what we have need of before we ask it; thou canst see every heart's need and every suffering animal and every disillusioned heart, and in th grace there dwells the motif, an behind the chart of the sky ther dwells eternal presence, and if, t get a glimpse of that reality it i necessary to be hungry, neces sary to suffer, necessary to starv that through the bivouac of lif we can realize the unity of life God, then give us courage.

To every heart here and every where, now to all those who hav parted with loved ones wh were here and now have experi enced the great reality whic is beyond the here, thos who this day are listening to u as they skirt the countryside i the beauty of the day, those wh are ill listening from bedsid radios, those perhaps who woul be here if they could, but the cannot, whatever human heart wherever human lives are i touch with our service this morn ing, may there be born anew cou age and strength to carry throug and upward and onward man' ascending pilgrimage to the table lands of man's achievement.

And so, with great care, an with great love, we would len our hands and open ou hearts to every suffering thing human and dumb, and ever broken life and every ruin ed home and every heart mad sad by the loss of loved ones. T them all, we would give ou hearts and our inspiration an our courage that the sunris never failed us yet, that afte night comes the dawn, that afte defeat comes victory, and tha after failure comes achievement Give us the heart and the spiri with the poet Browning to 'Gree the unseen with a cheer.'"

"HOW TO GET ALONG WITH LIFE"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, June 3rd, 1934

"I do not know how many young people who this month are to be graduated from our educational institutions are in the congregation this morning, or listening on the radio, I have no way to find out these matters, but nevertheless I envisage for myself what I hope to be a fact, that there are many young people listening who are directly concerned with the fundamental problem of getting along with life.

For many years I have taken one of the few Sundays of June for the purpose of attempting to say something specifically to the young people at that particular time. Looking back over a period of a public ministry which has more than encompassed two decades in the life of the people, I can readily recall, as I look back into the years, how certain attitudes which I attempted to give was apropos to the period in which I gave them, but the ever changing mood of civilization has ushered in today a distinctively new challenge to the young people of the world. In the past one could say several things that today sound platitudinous.

I look back to those years and I think of things that I have said that may have been very well at the time that they were said and of value, but the power back of them does not pertain to the situation of today. It is with an effort to say something that some young person, someone who is going to live through the next two or three decades of a changing world, shall have something that will constitute a real anchorage to the preservation of their highest ideals and to the projection of the finest of their personality.

When I look out upon this world at the present time I look at it with a great deal of concern, not with fear, I am not afraid of it, I am not afraid of what is going to happen, but there is a difference between fear and concern, and I look at it with a great deal of concern, but not with fear, and it is this concern that I would bring, as concretely as I can, to the thought of the young people of today.

There are two ways that every person who touches the problems of youth always assumes, particularly when that person is over forty. They look at our youth problems and approach them from two angles. The first, by comparison. We begin to compare the youth of today with what we were at their age, and then we develop a philosophy toward them based upon that comparison. I think that is very cheap and very shoddy, and I think it is very false. The youth of today are not to be compared to my youth, not at all, especially if the comparison works to their disadvantage, for I don't see myself by observing them, that any great particular difference between us exists. I was graduated from a High school thirty years ago and when I look back at my own High school days of thirty years ago and the High school youngsters of today, I find a good many things to their advantage. One of them is that they are not nearly as hypocritical as we were. Whatever young people are today, they are not hypocrites, they look you right in the face and tell you all about it and they wait and see what it is going to do to you. They live their life and live it vividly and very frankly. One great criticism that I might take is that they do not possess any subtilty, they are not subtle and frequently lack an

artistic rendition of their morals. We were more subtle and hypocritical. I don't find a single hypocritical thing about them. They are looking at life and they are living it and they are treating it as a challenge, and most of them that possess any attitude at all are trying to face it in terms of intellectual serenity and thereby develop a philosophy as to what it is all about. It is a rather interesting attitude, I think. Of course, the advent of the automobile has changed the moral tempo of civilization. The psychological influence of the automobile is of much more tremulous influence than is ever given any consideration, and I know enough about the moral and psychological background of the cause of the automobile in the influencing of morals and philosophy to recognize that the chief distinction is speed. Thirty years ago I had to do my courting with a top-buggy and a gray mare. Most of you would not know what a top-buggy was, and some of you might have to have a horse described to them to know what I am talking about. These days our youngsters, in the automobile, can go a little further in the same length of time than I could go with the old horse and top-buggy, but somehow we managed to get there just the same, and the point of arrival and objective were not disturbed at all by the principle. The principle still prevails. But laying all jesting aside—and I think it is sometimes well to jest a little, as it gets the cobwebs out of our minds—the reason I have such a feeling of concern and such a fundamental desire to really be an influence and help to our young people rather than a hindrance is to be found in the fact, and I think every sober mind will agree with me today—that young people of the world never faced at any time in the history of the world the situation that youth is facing today. Everything is in conspiracy against youth. It never was as easy to go wron and to be wrong, and to st wrong and get away with it as is today. That's dangerous to t fine flowering of human develo ment and to the beauty of cha acter. That means demoralizatio and demoralization means tra edy. But that is absolutely tru There is a social acceptance, c the part of the mass of socie and a tendency to wink one's ey and shrug one's shoulders whic represents about the active an concrete reaction against man things that are taking place toda in the life of the people.

Obviously that makes it ver difficult for youth, particularl for the type of youngster tha wants to get a lot of fun out o life, to which they are entitle and does not want to do it at th expense of conscience, or at the ex pense of body, and who does no want to do it at the expense o devitalizing life so that the infin ite capacity for the enjoyment o life, which is the heritage of ever individual, is mutilated and de stroyed, and that is the distinc challenge in their attempt to ad just themselves with life.

Associated with that principl is another thing staring them i the face, and that question ha come to me more than any othe in the past year. There is not a week in my life but that receive letters from young peopl in High schools, colleges and uni versities with this problem. found it down at the University of Illinois, I found it at Lake For est, I have found it everywhere have been this year in confer ences, in talking, this harrowing thing staring them in the face There are many in this audience that I can look at at this momen that this next week are going ou of Chicago's schools, colleges and universities, and they have come to me with this problem, with al of its terrible blighting reaction and say: 'Now I have gone through grammar school, High school, college, university, and

what is there for me to do? What am I going to do next? What is going to happen to me in a world like this?' One young man said to me within 24 hours: 'I am soon to be graduated from one of Chicago's great High schools, and I have worked hard, and I haven't anything staring me in the face except a dark, dismal future. I don't know what to do. I cannot get a job, there is nobody that wants me. What am I going to do, I cannot eat my diploma and live on that very long, it will not pay any rent or help my father and mother, I am just up against it.' You multiply that by thousands this month in Chicago, in the State of Illinois and in the United States, and I will tell you, and very frankly, I think that it constitutes one of the biggest problems before the American people—What is going to happen to the American youngster? Not the profligates who have refused to go to school, not imposters and parasites on society, I am talking about the thousands and thousands of fine young people all over our land.

I saw them last Thursday night, a great group of them in a commencement which I had in a High school in Central Illinois, which I shall remember as probably the most terrific night of my life. It was 104 degrees that night in the Central Methodist Church where I had to give a commencement address, and I tell you it is indescribable, and yet in spite of the physical environment which interfered with everything, I looked into the faces of those young people, and after talking to them, one by one they said to me: 'Well, what good is it, I have got my diploma, I am through school, but the world has no place for me at all. There is no place for me.' That was not true when I graduated thirty years ago, and when you finished your schools and colleges within the past decade, we were taught by our speakers and orations that the world was waiting for us! We were told that we should climb high and mount the peak! We had mottoes like 'Over the Alps.' Do you remember, 'Over the Alps lies Italy.' Nobody wants to go over any Alps today, for when you get on the other side it is as bad as on this side, and you don't change anything. I remember my class motto, we had a Latin motto, and we were thrilled on commencement night by the spirit of the occasion that the whole wide world was waiting for us and all we had to do was to go before the world and say: 'Look, here is my diploma,' and the world would say: 'Here I am, waiting for you.' You cannot say that any more. This world is not waiting for young people, it has so few places for them. I happen to be a member of the State Board of Education, and in a few days we are going to turn out from the Normal State College many young men and women equipped by training and discipline to carry on and teach in the schools of the United States. Out of all that army there will be such a small fraction absorbed into their profession that it is most discouraging to even intimate it. Professions are all glutted. The professional atmosphere of life has fallen a victim to the same violation of fundamental law that the economical world fell a victim to and our inability to socially plan and by the direction of our energy as to the law of supply and demand has been completely forgotten, with the result that we have today the awful, awful slack that pervades throughout the entire world for young people!

What are young people going to do? I never felt so sorry for young people as I do today. Thousands of boys between the ages of 17 and 21 tramping up and down the land, sleeping in jungles, hitch-hiking rides, following freight trains, up and down the American nation, thousands of them! Thousands of young girls

in no less dangerous difficulty. These constitute a problem for the adult. I don't know but what in making their adjustment of life that young people can expect much from adults to solve their problems. The fact of the matter is, the world that these young people are in is the world we gave to them. Every lad and lassie in your home today is going out into the kind of a world that we made for them. We have been doing the voting. We have been building the enterprises. We have been doing the work. These youngsters are going out into life and they have got to make adjustments to it and it is a strange, panicky world that they are going into, a world of confused psychology, one of rapidly changing mob action where great people rise in one great mighty expression, politically, and then because miracles are not performed over night, a strange new psychosis takes possession of the people. and another tempo is established in society. Out into these conditions come thousands of American young people this June time.

I covet in these closing moments as I never coveted before, and if there is one of them listening, one of them here, let me say to you that **I am depending on you** in spite of all these conditions. I look at you in your youth at your commencements, I shall see many of you this week, I see you tall and young, your blood pure and throbbing, your eyes clear, your fine bodies strong, and life has not tired you, life has not wearied you, the battles, the disappointments, the delusions and illusions have never touched you. It is tomorrow with you, and you stand in solid phalanx with no past, youth has nc past, that's your glory, you have only future! No yesterdays, only tomorrow! I see you in front of civilization, a civilization that seems unable to hand you anything except hate, a civilization by which your hands and brains cannot do the much needed work of the world, a civilization that seems to have failed, failed you. So I look at you, my young friend, I look at you and I ask you to accept the challenge from me. I cannot do any more. I sometimes think that my contribution is through, that I have nothing more, I have given and I have prayed and I have preached, but I look at you and you constitute my hope, and I fling to you the challenge! Escape the pitfalls of cynicism! There is nothing more tragic in any man's or woman's life than to become a cynic and especially a young cynic. Don't become a cynic about life no matter what it does to you! No job, nothing from the world except problems, but what of it? Don't become a cynic about it. Cynicism sours and poisons the blood, cynicism ruins the heart, cynicism breaks and smashes the dreams, don't become a cynic!

The other pitfall that I would ask you to avoid while you carry on the task, is not to be ashamed of the adventuresome quality of your mind, and don't run away from being called a rebel. It is your business to revolt. Youth must revolt to save itself. Don't accept things merely because they are old. Don't accept your religion that way. Don't accept politics that way. Don't accept anything in a world like this. That's its uniqueness, it is all a challenge. None of us know yet where we are! None of us know what tomorrow will bring! This is a tremulous hour, the most tremulous in the history of the world! And so, I ask you to keep an adventuresome mind. Don't be afraid of new proof. Don't run away from it! Yours is the tomorrow, and O, great God of Love, how I would love to see you through it! How I thrill to your achievement and the noble stature of your life, and see a decadency of the time and the reactionary attitude of the present, and say to it all: 'I will break it

and destroy it, while on your own dead past we shall build a better world!' O, don't be afraid of that!

When I think of just this thing more, one thought further, don't be afraid of your ideals, and never be ashamed of them. Do you know that part of the disaster of this age can be attributed to the fact that in my age and in my youth it was constantly held up to us that the only important personage was the person who could get rich. When I was a boy and my blessed father, who is listening to this broadcast this day in our little home, and who will be here next Sunday morning to commemorate the 22 years of my pastorate, will remember that in those far-off days it was held up to the boys who were poor, of which I was one, that the greatest thing was to become a wizard of finance, and that we were brought up on the greatness of those who achieved financial success. Our commencement orators and orations were all built around the theory that a man was not a success unless he became a power in the business world, and business, BUSINESS, was the thing! If a boy intimated that he wanted to learn to play the violin, or if a boy liked to get away in a quiet meadow by the side of a lovely little stream and write a poem, or if a boy dare admit that he would not succumb to the materialism and mechanism of the age, then the neighbors would all come in and sympathize with his parents, and they would say: 'Isn't it too bad, but you will always have that boy on your hands, you will always have him to support.'

Time has changed, and young people don't you be deceived any more. Don't let anybody tell you that we have handed you anything that makes you obligated to us. We have not. Youth is not obligated to us at all. We well nigh ruined you! We well nigh ruined the world you are in. So, like a barrister pleading before a jury for human life, I am pleading for Youth! Let them hear me today that you might have the courage of which you speak to keep your dreams! Write your poems, play your violins, starve in your garrets to write your plays! Look at the world that drained itself by greed and gold, and then thank God for the privilege of starving, and then thank God for the privilege of living in harmony with the beauty of the world and the goodness of it rather than its dollars! That's my message! Keep your dreams, keep them, don't let them steal them from you! Don't let them cheat you out of them, you have nothing else left, young people of today, but your dreams! Everything else is empty and gone.

As Dr. Phillip Osgood tells us, 'Find the keeper of the springs.' Do you know what he meant? A city by the side of a mountain. Way up in the mountain, where the little rivulets and brooks that went down to be the water supply of the city, lived an old hermit alone with his mountain, his stars and his Gods, and the task of the old hermit was to keep the streams of the mountain free from debris. He weeded out the leaves and he weeded out the dirt and the water went rippling in its clarity down to the city. Then one day the common council met and the common council said: 'What's the use of keeping that Keeper of the Springs? We never see him and we don't need him,' and the common council dismissed him. Days came on and an epidemic broke out in the city and little children died. Finally, they discovered the pollution of the water, and then it was that one of them said: 'The Keeper of the Springs is needed!' and he went back to his task and so the city was in perfect health, and the old Keeper of the Springs, unseen, unknown, kept the springs clean. Find in your lives a 'keeper of the

springs' and may the keeper of the springs keep your life clean and beautiful.

Here's my hand, graduates. Never such a world, and it is yours! My hand, my heart, March on, ON, ON! Could I be privileged 25 years more of life, I would like to wander back some day into this church. Seated there in my pew, bowed and gray and tired, I hope some young man will stand in this pulpit, some young prophet, and I hope that he will be saying then: 'On, and ON!' and a broken old preacher, who has preached his last sermon, the lights have gone out and the people have gone home, in the loneliness will have his face lighted with a smile as he thinks someone is carrying on."

THE BAZAAR

The Church Bazaar will be held in November under the auspices of the Woman's Club.

Club members, church members, radio members and friends —will you begin now to plan what you will do to help make this years' bazaar the best we have ever had? We hope that many have remembered it during the summer and have made or planned things to donate. Everything salable will be appreciated.

Our great and most difficult duty as social beings is to derive constant aid from society without taking its yoke; to open our minds to the thoughts, reasonings, and persuasions of others, and yet to hold fast the sacred right of private judgment; to receive impulses from our fellow-beings, and yet to act from our own souls; to sympathize with others, and yet to determine our own feelings; to act with others, and yet to follow our own consciences; to unite social deference and self-dominion; to respect others without losing self-respect; to love our friends and to reverence our superiors, whilst our supreme homage is given to that moral perfection which no friend and no superior has realized, and which, if faithfully pursued, will often demand separation from all around us. Such is our great work as social beings.

—From "Between the Lights"

THE WOMAN'S CLUB

The Home-coming Luncheon which will open the seasons activities for the Woman's Club will be held Monday the first day of October at the Copeland Hotel.

Summer has passed. Vacation days are over. Let us meet again with renewed spirit—minds and bodies refueled — to "carry on" whatever may be before us to do in another splendid year together!

Let us give friendship and willing service even when we cannot give money, let us give love and not criticism,—let us do our best to make this a banner year for our Church and our Club.

"Don't hunt after trouble, but look for success,
You'll find what you look for, be it joy or distress.
If you see but your shadow, remember, I pray,
That the sun is still shining, but you're in the way.
Don't grumble, don't bluster, don't dream, and don't shirk,
Don't think of your worries, but think of your work;
The worries will vanish, the work will be done;
No man sees the shadow who faces the sun."

(—Anon.)

Remember Monday Oct. first — luncheon and opening program at the Copeland Hotel.

Everyone will be gladly welcomed.

G. T. B.

MAKING MY GARDEN

Many have asked me to write of my garden. What pen can describe a flower or impart the joy of making a garden? Since the frosty nights have turned the birch leaves to gold—scattering them with every wind to flutter like yellow butterflies over the ground, and yesterday I heard a Blue-jay call, and a King-fisher darted along the shore with its weird note — I have known that the time has come to prune the perennials, tear out the annuals and tidy up the garden. Another summer has passed.

When I received the 1934 seed catalogues I recall how highly elated I felt. Looking them over with ever increasing pleasure, choosing from this and that all the old favorites, and a few hitherto untried. Finally the lists were completed and the seeds sent for. Then after a period of waiting with an anxious eye on the daily mail, they arrived! It doesn't seem to matter what locality you order your seeds from —east, west, north or south—they all arrive about the same time.

The mail came just as I was hurrying away to a conservation meeting and there was no time to even open the package. It was difficult to keep my attention on the program or the speaker that afternoon, with my thought trailing off to a garden!

Only a garden maker can understand the thrill of enjoyment of that evening whe nseated before a table I sorted all those little envelopes containing tiny seeds that rattled mysteriously—many no larger than a grain of sand—still—they held the beauty — colour—perfume—that would bring us joy throughout the summer — nay — more, many would cast their seed to live again in another summer. What a great—great miracle! Having looked the packets over and over — and checked up with the catalogues as to height, color and season of blooming, — I drew the plan of my garden on a large piece of paper, and proceeded to make all those interesting decisions — where to place the salpiglossis, those velvety, gorgeous, imperial flowers — so that they could be seen to advantage from the porch? and the nemesia—so exquisitely colorful as to be almost jewel-like en masse—would they not be lovely in front of the Canterbury Bells, with an edgeing of gypsophila and white candytuft? and the "Tom-Thumb zinnias"—what a fascinating border they would make for the yellow garden of calendulas and marigolds!

After the plan is completed there follows those delightful moments just before sleep claims one at night and when not wholly awake in the mornings when one visualizes the garden as it will be—in the golden days of summer — dew drenched greens and sun warmed yellows—burnished orange, glittering — radiant in the early mornings with yellow banded bees hovering over masses of bloom; in the evenings when the soft twilight brings out the pure shade of purple and lavender and the perfume is most alluring,—tiny humming birds like winged flowers, sipping their fill from cool blue delphiniums, sweet scented petunias and tawny tiger liles, the California poppy border closing their yellow cups, and the nicotiana opening like stars, giving light by their whiteness, and fragrance during the night.

Oh how one dreams of waving multicolored phlox,—of giant zinnias — great groups of larkspur—tall stalks of perfect gladiolus and full flowered borders. Really it seems to me there should be a particular kind of hereafter for makers of flower seed catalogues—with their "giant-flower-

ed" so-in-so, there "sheets of bloom," and their "must haves" and "no garden can do without," their pictures and promises of wonderful things that never materialize outside of a catalogue!

The plans and the dreams were in the early spring, and in the late spring I came to our island home to make my garden. As I look back it seems a long long time since the leafy loveliness of spring,—a very, very long way back to those happy days of sitting on the porch overlooking the garden, resting after the labor; waiting for little green sprouts to peep above the earth, feasting my eyes and my soul upon the scene — the long view down the bay, with misty hills in the distance, — on the island the fresh new green of white birches against tall dark pines, — Indian plum trees covered with dainty blossoms at first glance looking like heaped up snow, and the lilacs were in gorgeous bloom; the robin's song had a note of mysterious tenderness, and the tree-swallows were building nests in the bird houses to be our neighbors for the summer. I was dazzled by the beauty of it all. Yes—it seems a long time — and still in another way it is very short — since I planted those tiny seeds — that grew and bloomed in spite of heat and drought. I never have seen larger petunias, or finer pansies. The triangular rustic box where the pansies hold court has been the wonder of all who have seen it.

June passed all to quickly and slipped into the fuller growth and heat of July, then before we could realize it, August turned the corner. The robins had out their second brood, the swallows were leaving with their babies fully grown and ready to fly away. Gay zinnias made their bow and joined the march with fall coloring, asters following closely. Tall spikes of cynoglossum and anchusa still hold the blue tones of the garden undaunted, flanking gold and orange calendulas which with French marigolds seem to thrive these chill autumn nights. Phlox and larkspur are still quite lovely tho they have not done as well as in other years. Sweet peas made their parting curtsy many days ago along with the daisies and pinks and yellow flax, and many smaller border flowers.

Soon the perennials will be banked with leaves and pine needles, and snow will blanket them all—I must leave them to sleep and dream—of—beauty, in care of the Great Spirit of the North Woods until—may it please God—I shall come again to awaken my garden!

Grace T. Bradley.

A FRIEND IN NEED

I don't set up to be no jedge o' right and wrong in men;
I've lost the trail sometimes myself and may get lost again;
An' when I see a chap who looks as though he's gone astray,
I want to shove my hand in his an' help him find his way.
—J. O. Mathes in Progress.

"Oh, it isn't the money you're making,
It isn't the clothes you wear,
And it isn't the skill of your good right hand,
Which makes folks really care—
It's the smile on your face,
And the light in your eye,
And the burdens that you bear."

NEW MEMBERS

The Peoples Church of Chicago holds a public recognition service for all who have united with the church during the preceding month on the first Sunday morning of every month. Those persons who are in sympathy with the work which this church is trying to do may signify their desire for membership by applying to the pastor or the church office any time during the month. Radio listeners who may desire

embership may write to the urch office or to the pastor. embers do not subscribe to any xed creed or statement of faith. e respect the right of individual inking on all matters of reli- ion. Nor are there any fixed dues pledges required. These are dividual matters and the urch believes in leaving them tirely to the individual.

ADIO ROUND TABLE TALKS

The church office has received any requests for printed copies f the Radio Round Table Talks hich Dr. Bradley gave for two inters. The talks which receiv- d the largest number of requests ave been printed in an attractive ooklet and will be sent to any ddress anywhere for twenty-five ents. They are very substantially ound in blue paper covers and rapped in celophane. The book ontains thirteen of the talks just s they were delivered during the eason. The subjects of the ad- resses are: Confidence and the uture, Why I love Chicago, The leaning of Life, Education, hinking, Youth, Abraham Lin- oln, Conservation, What Christ- as Means to the World Today, enius in America, The Great merican Problem, and Benjamin ranklin. Kindly place your order rough the church office, 941 awrence Avenue, Chicago. The ound Table will return to the ir in early winter for another eries of twenty-six addresses. etailed announcements will be ade later. The booklet makes very convenient way to preserve e talks or pass them on to dis- nt friends who did not hear em.

"YOUR CORRECT ADDRESS PLEASE"

One of the most difficult tasks hich confronts the church office to keep our filing system of ad- resses up to date. May first and ctober first to many Chicagoans and others means "moving time." It is not infrequent that some member of the church or radio lis- tener will ask, "Why didn't I re- ceive the church letter or some other communication from the church office?" On inquiry it would be established that the church had never been notified of a change in address. On a list which includes nearly 7000 names the postage item is considerable. We are asking your wholehearted co-operation in advising the church office of your correct ad- dress.

If you did not receive a letter from your pastor in the month of month of June will you kindly write or phone the church office and make sure that it has your proper address? This action on your part will be greatly appre- ciated by the pastor and the office. Our list is a very valuable one. The church prizes it highly and always considers it strictly confi- dential. Several overtures have been made in the past to secure a copy of our mailing list. All such are immediately refused. The list is the property of the church and will never be used except for legitimate church purposes. Please help us bring it up to date at once. For the number of names on our membership list and radio list we have a fairly accurate file but we desire it to be nearer per- fect. Will you attend to this right now while it is in your mind? Thank you.

GOOD NEWS FOR SEAT HOLDERS

The Peoples Church of Chicago has always offered to those who find it inconvenient or impossible to arrive at the morning services early, the opportunity of reserv- ing their seats until the beginning of the Processional. Ever since we have had our own auditorium this price has been twenty-five dollars for the entire season. At a recent meeting of the Board of Trustees it was unanimously vot-

ed to decrease this amount to ten dollars for the season payable at the convenience of the seat holder. This arrangement is to go in to effect at once. It has never been the policy or the desire of the church to sell seats on such a scale as to make it difficult for those who could not afford purchasing them to secure favorable sitting at the morning services. The plan is offered as a convenience to those who find early attendance impossible. The secretary, Mrs. Marrison, Peoples Church office, 941 Lawrence Avenue, Chicago, will be glad to receive your request for seat reservations. Agreeable terms ma be arranged concerning the tim of payment. Seats may be selec ed from the seat plat in th church office. Seats so reserve will be held until the beginnin of the Processional by the Choi By making a reservation you a sure of a seat no matter how larg the congregation. The annual co is very low and the "easy pa ment" plan will not work a har ship on anyone. Kindly make you reservations as early as possib either by writing or calling at th church office which will be ope during business hours all durin the summer interval.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with th supreme things in human life as measured by the rational conclusion of science and history. It seeks to promote a conception of nature history and the meaning of life in accordance with the facts of ex perience and with the progress of growing knowledge. It is essentiall religious, not in the traditional but in the scientific and ethical sens of the word. It regards religion as spiritual energy directing itself to ward the enrichment of the individual life and the perfection of th social order. This church assumes the right of every one to thin his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. I welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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